Polit. Pamph. Vol. 150.

A CLEAR, FULL,

AND

FAITHFUL PORTRAITURE, OR DESCRIPTION,

AND ARDENT RECOMMENDATION

OF A CERTAIN

MOST BEAUTIFUL AND SPOTLESS

VIRGIN PRINCESS,

OF IMPERIAL DESCENT!

TO A CERTAIN YOUTHFUL

HEIR APPARENT,

In the poſſeſſion of whom ALONE, his Royal Highneſs can be truly, permanently, and ſupremely happy.

MOST HUMBLY AND DUTIFULLY DEDICATED

TO HIS ROYAL HIGHNESS

George, Prince of Wales, &c.

AND EARNESTLY RECOMMENDED TO THE ATTENTION OF

The Members of both Houſes of Parliament.

WITH

A POSTSCRIPT to the People at large.

THE SECOND EDITION.

By JAMES GRAHAM, M. D.

"Give the King thy Judgments, O God! and thy Righteouſneſs unto the King's Son."

PSALM lxxii. 1.

BATH,

PRINTED BY R. CRUTTWELL;

And ſold in London, by Mr. Hookham, in New-Bond-ſtreet; Mr. Richardſon, Royal Exchange; Mr. John Guthrie, Nicholſon-ſtreet, Edinburgh; by the Bath Booksellers, and by Dr. Graham. 1792.

18 Jan. 1791

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TO HIS

ROYAL HIGHNESS

George, Prince of Wales.

MAY IT PLEASE YOUR ROYAL HIGHNESS,

BEING at Liverpool on the acceſſion of his Majeſty your Royal Father's late univerſally and deeply-lamented ſevere illneſs, I immediately ſat down to inveſtigate the natural, the moral, and the political probable cauſes of it, and to point out the ſafeſt, ſpeedieſt moſt natural, and moſt certain methods of curing a malady, which is more formidable, and more to be dreaded, than even the King of Terrors himſelf. In nine hours I completed the important work; and in a few hours more I poſted —I flew up to Windſor, where his Majeſty and your Royal Highneſs then were, and announced at large, what I had done in ſo very important a buſineſs, in a letter which I had the honour of delivering into your Royal Highneſs's own hand.

In that letter, Sir, I took the liberty of ſuggeſting to your Royal Highneſs, certain admonitory and conſolatory advices, ſuited to the then awful and afflictive occaſion, and derived chiefly from the ſacred volume of original and perfect Wiſdom—of infallible and eternal Truth, the Holy Scriptures! which are indeed the graciouſly revealed—"the "opened Fountain" of all true, pure, and permanent conſolations: and I now humbly preſume, in the following ſheets, to amplify thoſe divine admo-

nitions and precepts, and with humility and zeal thus publickly to preſent them to your Royal Highneſs, as to a Prince at preſent youthful and gay, and flattered with peſtilential breath,—and as to the future Sovereign of a great—of a generous—of a loyal—of a DISCERNING—and at the ſame time of a jealous and SPIRITED people.

That your Royal Highneſs may candidly and favourably receive, and greatly profit by, the following pages;—that you may be brought to walk, and be eſtabliſhed by the benediction of GOD! in the paths of righteouſneſs, and of conſequent temporal and eternal peace;—that your Royal head may be permanently crowned with wiſe, virtuous, and truly honourable grey-hairs, before it be tranſiently decorated with the Britiſh diadem;—and that your illuſtrious, greatly exemplary, and beloved parents,—yourſelf, Sir,—and your Royal ſucceſſors,—may all very late be advanced to the enjoyment of everlaſting honour, glory, and felicity in heaven is, and ever ſhall be, the daily and ſincere prayer,—of, may it pleaſe your Royal Highneſs,

Your Royal Highneſs's,

Moſt faithful, moſt humble,

and moſt obedient ſervant,

JAMES GRAHAM.

Hampſtead, near London,
Jan. 15, 1791.

A new Arrangement and Paraphraſe of King Solomon's moſt ſublime Deſcription of that Divine—of that Evangelical WISDOM! which is from above, and which infallibly leadeth thither;—of that Virgin Daughter of the Great God! which alone can make her Votaries truly reſpectable, healthy, and happy here in this World,—and inconceivably and eternally ſo in future States of Exiſtence.

CHAP. I.

HEAR! all ye people of the earth, and underſtand;—give ear attentively, O ye Kings and Princes, and be admoniſhed; yea, learn diligently, ye who are the rulers and the judges of the people.

2 Let the inhabitants of the earth come before me with all the innocency and docility of little children; and the kings and governors, with all purity and ſimplicity of heart.

3 For the Holy Spirit of Wiſdom! or celeſtial diſcipline! flees from duplicity and deceit, and from haughtineſs and hardneſs of heart;—it removes far from the thoughts that are without underſtanding;—and will not abide, when unrighteouſneſs cometh in.

4 Be aſſured that the Omniſcient—the Omnipotent—the Incomprehenſible Spirit of JEHOVAH! pervadeth our world, and filleth the whole univerſe!---and that wondrous light, life, and intelligence, which containeth all things, and which in all things is contained, with ever open-Eye, and with the moſt perfect intelligence, moſt clearly perceives, and eternally remembers, both the motive and the meaſure, of every motion of every body, and of every mind, in the mighty and magnificent---in the ever-young, ever-active, and harmonious ſyſtem of His univerſe.

5 Remember

5 Remember, then, ye people, that the every-where and ever-preſent Spirit of GOD! is the juſt and unerring ſearcher of all motives, means, and motions;---yea, of the reins and marrow;---the witneſs in every heart,---and in every conſcience, the recorder.

6 Seek not, therefore, death, by the errors of your life;—pull not upon yourſelves deſtruction with the works of your hands;---for God made not miſery, nor diſeaſes, nor death;---neither hath he pleaſure in the deſtruction of the living.

7 For In the beginning he created all Beings and things,---not only to have life,---but alſo to rejoice in their exiſtence. All the generations of the Beings and things of the world were originally healthful and happy;---there was no poiſon or principle of diſeaſe or of deſtruction in them;—nor was the kingdom of death to be found on the earth.

8. For GOD and his Decrees are eternal!---"In him there is no variableneſs, nor even the ſhadow of turning." His righteouſneſs and his works are immortal!---he hath communicated his own immortality to all his works,—in as much as he hath enabled them to re-produce their like for ever: and he loveth all the things that are;---he abhorreth nothing which he hath made;---for never would he have made any thing if he had hated it.

9 And how could any thing have endured from the beginning, if it had not been his will;---how could any thing have been preſerved, if not upheld by Him!?

10 For by his infinite and unerring wiſdom, power, goodneſs, and glory willing! he created all things;---and by the ſame infinite and unerring wiſdom, power, goodneſs, and glory, ever-operating, are all things ſupported.

11 Yes, they are thine, O Lord!—O adorable Jehovah! O thou lover of ſouls!—for thine incorruptible Spirit, in certain meaſures, and in juſt proportions, according to their natures, capacities, and deſtinations, is in all things,

fitting

—ſitting inviſibly in ſilence and in ſimplicity;—ever operating in the centre of even every atom, as well as of every complete body and ſyſtem, and leading it ſmoothly, irreſiſtibly, and unerringly, through innumerable modifications and revolutions, to its and its deſtined uſes,—to its appointed end,—all demonſtrating at once his power, his goodneſs, and his glory.

12 And man, eſpecially, created he to be immortal; he made him to be an image of his own eternity! nevertheleſs, through the envy and malice of the devil, came death into the world;—all thoſe who hold to his ſide do find it;—and painful is the life, and horrible the end, of the unrighteous; for their hope is but preſumption, and their faith vain.

13 Thus, ungodly men with their words and works call death unto them. When they think to proſper, they pine and conſume away;—when they look for pleaſure and for peace, their body and their ſoul canker with carnality, and are corroded with cares;—and when at laſt they ſtruggle for life and for light, they are ſeized and tormented by the demons of death, diſcord, and deſpair;—and under the perpetual tortures of their own conſcience, and inſulted by devils, and other damned and malign ſpirits, in Tophet they are toſſed and tormented, and wander and ſink in inconceivable anguiſh,—and in the blackneſs of darkneſs,—howling and agonizing in deſpair, for ever and ever.

14 In the ſight of the unwiſe, the righteous too ſeem to die;—their departure is conſidered as miſery;—and their going from us, as utter deſtruction:—but they reſt from all their conflicts, on the boſom and under the Eye of Jeſus!—and they ſhall by and bye rejoice in the Eternal Light, in the more immediate preſence of that GOD whom they loved, feared, and ſerved,—yea, they ſhall baſk in bleſſedneſs, under the Eternal Meridian of Jehovah's Day!

15 For,

15 For, though as gold, he hath tried them in the fire of afflictions, they have come forth purified, and accepted, and GOD himself having proved them hath found them worthy for himself, and fit for final felicity.

16 For as gold is tried in the fire, so, oftentimes, are acceptable men in the furnace of adversity;---and although they are poor and punished in the estimation of worldly men,—though they are a little chastised,—yet they are rich and shall be greatly honoured and rewarded;—their hope is well-grounded; and their faith full of a glorious immortality.

17 The plenteousness of GOD's grace and mercy is ever extended to his saints;---and he preserveth his elect for ever: because they have courted wisdom,---they have understood the truth,---they have practised purity,---they have put their trust in GOD!---they have been faithful in his love to the end,---they shall therefore abide eternally with HIM!---even with that God! who, self-existent and Eternal! reigns throughout the universe! which He created, and doth support, absolutely and uncontroulably, the KING of kings!—the LORD of Lords!—the GOD of all gods, for ever.

18 Yes; the souls of the pure and righteous, when the clay walls of their mortal prison fall down,---when their earthy tabernacle is dissolved,---in a moment they find themselves in the more immediate presence of GOD, among his angels,---and among the glorified spirits of the wise and good---of every age,---of every country,---of every world;---they are upheld by his hand,---they repose as it were on his bosom;---no disaster can befal,---no torment touch them;---but they shall live and rejoice in his life, in his light, and in his love, for ever!

CHAP. II.

STAND in awe, therefore, of the LORD! all ye Kings and Princes of the Earth,---and fear before GOD! all ye people. Prevent ye the ſun in giving thanks to him! ---O anticipate the day-ſpring in praiſing him!

2 Give good heed to my words, O ye kings, ye rulers, and ye judges of the people;---O drink in and conſider my counſels, ye who exult and ſwell in all the pride of youth, of ſtrength, and of beauty;---who confide in the immenſity of your riches;---who feed upon the wind and upon flattery;—or who glory in the ſtrength and multitudes of your trained hoſts.

3 Know, that your power is delegated—that it is given to you by the LORD of the univerſe! and that your ſovereignty is but ſubordinate,—is derived from that KING of Kings, who liveth and who reigneth for ever! and that it is He! Omniſcient and Omnipotent! who ſhall try and puniſh or reward your works,—who ſhall ſearch out and diſcloſe the motives and the effects of all your counſels.

4 And if, being the miniſters of his kingdoms on earth, ye have not judged the people aright,—nor kept his laws,—nor walked in the paths of nature and of humanity,—nor agreeably to the eternal nature, and counſel, and commandments of GOD!—but have wantonly blinded and oppreſſed, and ſlaughtered his people:

5 Speedily and horribly ſhall his juſt vengeance come upon you;—and a moſt ſharp judgment ſhall be on the hard-hearted tax-makers and exacters,—on the oppreſſors and tyrants that are in high places,—who feaſt and fatten, who riot and rot on the bodies and ſouls of the induſtrious herd of the people,—on the fat of the ſilly ſheep.

6 But death ſhall ſhut them up the priſoners of darkneſs, —they ſhall be ſettered with the bonds of a long, *long*

night;—they ſhall be utterly exiled from the Eternal Providence,—and covered for ever from the celeſtial Light.

7 The mild mercifulneſs of the white-robed Majeſty of the Univerſe! will ſoon pardon the ignorant, and the meaneſt of the people,—the men who have not heard the voice of inſtruction,—and from whom the clear light of his wiſdom and revelations have hitherto been hid;—but at the awful day of retribution, ſelfiſhneſs and worldly wiſdom will be found as a drop in the bucket,—but as the light duſt in the balance of the Almighty!—ſore trials ſhall come upon the proud, on the cruel, on the drunkard, on the adulterer, on the fornicator, on the blaſphemer, on the covetous, on the obſtinately impenitent;—and mighty men ſhall be mightily tormented.

8 For He! who is the Univerſal Father!—the Almighty and ever-bleſſed LORD over all;—fears no man's perſon,—he is no reſpecter of perſons,—neither ſhall he ſtand in awe of any man's greatneſs;—for he hath made the ſmall and the great;—and he careth for all alike.

9 Unto you, therefore, O ye Kings and Princes,—O ye Rulers and Judges of the Earth, do I principally ſpeak, that ye may learn wiſdom betimes,—and that ye may not fall finally away.

10 For they who walk humbly and ſteadily in all peace, purity, beneficence, and holineſs, ſhall be eſteemed pure, peaceful, beneficent, and holy;—and ſuch as have learned and practiſed thoſe virtues on earth—ſhall walk in the paths of temporal peace, honour, and happineſs, up to eternal felicities in heaven:—ſuch are indeed the children of GOD!—they cannot periſh,—they cannot be moved,—they ſhall never—never be confounded.

11 Wherefore ſet your affections on the words of Solomon;—deſire them,—continually conſider them;—and ye ſhall be inſtructed in that knowledge which ſhall here profit you,—and which ſhall endure for ever.

12 And if your delight be in ſceptres and in thrones, O ye kings and princes of the people, honour, pray for, and acquire that Wiſdom which leadeth to the knowledge and to the practice of every human and divine virtue,—and ye ſhall reign on earth in the hearts of your people,—and in heaven for evermore.

13 As for what this wondrous, divine, all-bleſſing Wiſdom is,—and from whom ſhe ſprung, I will tell you;—I will hide nothing from you; but will ſeek her out from the beginning of her nativity;—I will bring the true knowledge of her into the faireſt light;—and will neither paſs by, nor caſt a veil on the Truth!

14 For, behold! the multitude of the good and wiſe, is the welfare of the world; and a wiſe King is the upholding of his people. Receive, therefore, inſtruction through the words of Solomon, and it ſhall do you good for ever.

CHAP. III.

I Solomon, the King, am myſelf alſo a mortal man, like to all other men;—and the offspring of him who was firſt made of the earth.

2 I was faſhioned and compacted in my mother's womb, in the time of ten months; and as ſoon as I was born, I drew in the common air, and fell upon the earth, which is of like nature with myſelf; and the firſt voice which I uttered, like all other babes, was crying.

3 Like others, too, I was nurſed in ſwaddling cloaths, and that with cares.

4 And there is no king that had any other beginning or birth: for all men have one entrance into life, and one going out.

5 Yet I was a witty child; for I had a good ſpirit; and I came into a body undefiled.

6 But, when I was grown up,—when *my* father ſlept with *his* father,—and his body was gathered to its parent earth;—and when young and inexperienced, I was called to his throne to diſpenſe juſtice and judgment to a great people,—I perceived that of myſelf I was incapable of diſcharging the regal duties, with comfort and honour to myſelf,—and with profit and happineſs to my people.

7 Wherefore I prayed to the Almighty! and underſtanding was given to me; I called earneſtly on GOD! and I received the Spirit of Wiſdom!—and that ſpirit, in a ſtill and ſmall voice, was continually whiſpering to me, what that Wiſdom which is from *Above is*,—ſhewed me her nativity, and her virtues,—and inflamed my ſoul with her love.

8 My royal parents alſo often exhorted me,—they prayed that I might not give my ſtrength to ſtrange women, nor my ways to that which deſtroyeth kings.

9 For an whore, ſaid they, is a deep and deadly ditch;—and a ſtrange woman is a narrow and a noiſome pit.

10 Let not thine heart, then, my ſon, decline to her ways; go not aſtray in her paths; go not after her as an ox goeth to the ſlaughter,—as a fool to the correction of the ſtocks: for ſhe hath caſt down many kings and princes wounded;—yea, many ſtrong men have been ſlain by her.

11 Her houſe is the way to hell;—ſhe draggeth down her votaries to the chambers of eternal death.

12 Oft, moreover, did they ſay, it is not for kings, O our ſon, to aſſociate with light, wicked, prodigal, and profane perſons,—leſt they be poiſoned with their principles, and ruſh with them into outer and everlaſting darkneſs;—neither is it for kings to drink wine,—nor for princes, ſtrong drink;—leſt they drink and forget the law, and pervert the judgment of any of the afflicted.

13 And who, my ſon, (ſaid the King) hath woe?—who

hath

hath ſorrow?—who hath contentions?—who hath babbling? who hath obeſity?—who hath wounds without cauſe?—who hath redneſs of eyes?

14 They that tarry long at the wine,—they that go to ſeek mixt wine.

15 Look not thou, then, upon the wine when it is red, when it giveth its colour in the cup,—when it ſparkleth and moveth itſelf aright in the glaſs.

16 For when thou art inflamed by it, thine eyes ſhall behold ſtrange women;—thy heart ſhall utter perverſe things;—thine hands ſhall diſſipate the ampleſt revenues;—and thy ſenſes and thy ſubſtance ſhall either ſuddenly be burnt up, or inſenſibly conſume away.

17 Yea, in thy bed thou ſhalt be as him that lieth down in the midſt of the ſea,—as he that lieth on the top of a maſt,—or as he that is tormented in the infernal fire.

18 For at the laſt wine biteth like a ſerpent,---and ſtrong drink ſtingeth like an adder,---and he that is deceived and overcome thereby is not wiſe.

CHAP. IV.

BE it known, then, to all the ſons and daughters of men,---eſpecially to thoſe whom Providence hath called, or permitted to ſit in high places;—that

2 WISDOM! is the pure, peaceful, all-bleſſing Virgin Daughter of GOD!—who came forth from the Eternal Throne of his Glory!—an emanation of his beauty and majeſty!—the expreſs image of his power and goodneſs!

3 WISDOM! the firſtborn of the Almighty Eternal! was privy to his counſels, and preſent when he created the worlds! 'Tis ſhe! who reacheth from one end to another mightily;—'tis ſhe! who with perfect beauty and beneficence, pervadeth all things, and diffuſeth the uncreated and

and eternal Light, Intelligence, and Glory, throughout the univerſe!—and 'tis ſhe! who ſweetly, mercifully, and harmoniouſly ordereth all things, in their appointed ſeaſons,—and in meaſure,—in weight,—in number.

4 Inaſmuch as ſhe is converſant with GOD!—is privy to the myſteries of his knowledge and of his providence!—and is a lover of his works,—ſhe mightily magnifieth her nobility!—yea, the LORD of all Things Himſelf loved her!—and be it known moreover, that he loveth none but thoſe who love her,—who court her continually,—and who deſire, in his more immediate preſence! for ever to dwell with her.

5 How glorious, then, is WISDOM!—how exceedingly deſireable the Virgin Daughter of Heaven!—of the ever-living and univerſal King!?! She! alone, is the Goddeſs not fabulous,—whoſe divinity cannot be contaminated,—and whoſe charms never fade away;—ſhe is ever young, and ever-beautiful:—*without*, ſhe is ſupremely lovely, and ſhe is altogether glorious *within*.

6 Smiling upon, and bleſſing her kindred angels, and her lovers, ſhe walks among the lilies of celeſtial purity and beauty;---benignity and bliſs beam from her eyes!—on her cheeks are ſeen the ever-blooming roſes of Sharon!---her lips breathe the health and fragrance of Paradiſe!---her treſſes flow the ſilken bands of amity and of love!---her boſom heaves with the firm ſnowy down of original virtue!---in her countenance is exhibited the ſweet mildneſs of the roſy warm mornings of May,—and the celeſtial ſerenity of the ſummer's moſt genial ſun!—and her heart is at once the golden altar, the holy fire, and the ſweet incenſe perfuming the world,—ever acceptable to the Moſt High GOD!

7 At the firſt glimpſe I perceived that this fair ſtranger on earth, could be no other than the Daughter of GOD!

and

and I was charmed, I was captivated with her beauty; I loved her:—I anxiouſly ſought her out from my youth:—I followed her attentively,---I courted her reſpectfully; and my ſoul vehemently deſired to make her its ſpouſe for ever.

8 I ſoon found that Wiſdom is according to her name, and that ſhe is not manifeſt to many;---nevertheleſs, ſhe is eaſily ſeen of them who truly love her,---and readily found by ſuch as ſeek her early and with their whole heart.

9 Behold, the very firſt ſtep of her courtſhip is the fear and the love of GOD!---and the firſt-fruits of an union with her, are honour, and happineſs, and long life.

10 He, then, who, blind to all other miſtreſſes, ſeeketh her early and earneſtly in the morning of his life, ſhall have no great travail or labour,---for he ſhall find her ſitting at his door, willing to become the inmate of his heart; yea, ſhe even preventeth thoſe who ardently deſire her, by making herſelf firſt known to them.

11 For ſhe goeth about ſeeking ſuch as are worthy of her,---ſhe ſheweth herſelf favourable unto them in the way;---ſhe meeteth them in every thought:---and thoſe who watch, and pray for, and obtain Evangelical Wiſdom! ſhall ſoon deſpiſe all worldly pleaſures,---and forego all inordinate cares;---inaſmuch as they feel, with gratitude and delight unſpeakable, that ſhe hath planted the root of immortality in their hearts,---and that the tree of Eternal Life is within them, ſpringing up into the heavens!---refreſhed by continual acceſſions of the grace, and expanding with the genial glory of the ever-orient intellectual ſun!

12 If you inquire, therefore, right early for Wiſdom! if you diligently court her from your youth up,---you ſhall find her aſſuredly, and with but little labour; and poſſeſſing her, you will here be clothed with peace and with honour,---and you will enjoy hereafter everlaſting reſt.

13 To

13 To think then betimes and continually on this heavenly Wiſdom, leads to the very perfection of our nature, ---to the higheſt honour and happineſs of reſtleſs and ambitious man.

14 For the very true beginning of a correſpondence and friendſhip with her, is the *deſire* of knowledge and of diſcipline;---and the *fruit* of her diſcipline and knowledge, is the pureſt and moſt peaceful love!

15 And this genuine---this boundleſs love of GOD and of our fellow-creatures, produceth full and ſteady attention to all the laws and dictates of Wiſdom;---and in the keeping of her law is found the aſſurance of incorruption; ---and incorruption maketh us near unto GOD!

16 Thus, the poſſeſſion, nay, even the hearty and ardent deſire of Wiſdom, bringeth us to a rich inheritance!---to a kingdom immutable,-- to a life which endeth not---and into that light and bleſſedneſs which diminiſh not---and which never---never fade away.

17 Happy, then, is the man who findeth Wiſdom! and thrice bleſſed is he who cleaveth faſt to her for ever,---for her ways are ways of pleaſantneſs, and all her paths, leading up through temporal, eſtabliſh us in everlaſting peace.

CHAP. V.

SEEING, therefore, O ye children of the earth, that Wiſdom is ſo beautiful,---ſo condeſcending,---ſo wiſe, ---ſo good,---and ſo ſupremely deſireable,---prefer her to ſceptres and to thrones, and eſteem worldly riches, and honours, and pleaſures, as nothing in compariſon of HER!

2 Neither compare unto her the diamond, the ruby, the ſapphire, the topaz, nor the emerald;---for all precious ſtones, and even all the pureſt gold in the world, in reſpect of her, is as an handful of droſs, or as a little ſand;---and the fineſt ſilver ſhall be counted as clay before her.

3 But

3 But why do I name the things of the earth?—Wiſdom is far more beautiful than the ſober-ſilver majeſty of the full moon, journeying in a clear ſky;—far ſweeter than the day-ſtar beaming brilliantly between the roſy gates of the morning;—far more glorious than the ſun,—than the meridian,—than the ſummer's Sun.

4 Sparkling and pleaſant wine in a ſober cup,—the ſweet melody of muſic to a mind at eaſe,—and proſperous and perfect love in the cordial poſſeſſion of virtue, youth, and beauty, exceedingly rejoice the heart;—but the early love, the rich acquiſitions, and the liberal communications of Wiſdom! and the true fear and love of GOD! are infinitely above them all.

5 Love her, therefore, above health, and youth, and beauty;—and chuſe to have her inſtead of the light and warmth of the ſun;—for daily is the ſun obſcured by clouds,—and nightly doth he leave us in darkneſs;—but the warmth which Wiſdom diffuſeth, expands, elevates, and foſters up the ſoul to the enjoyment of an eternal exiſtence!—and the light that cometh from her! never, never goeth out.

6 As to myſelf, I have received with her every precious, and every perfect gift;—yea, all good things together came to me with her:—for in her hands are innumerable and imperiſhable riches.

7 And I rejoiced in them all, becauſe Wiſdom goeth before, and happineſs followeth them;—although, at firſt, I knew not that Wiſdom was the mother of them:—but GOD having mercifully ordained that I ſhould perceive her true nature, her beauty, and her importance,—I made haſte to obtain her:—I rejoice in liberally communicating her gifts;—I delight in diſplaying her beauty and her riches.

8 For ſhe is a treaſure unto men which never faileth: a treaſure which! when a man poſſeſſeth, and uſeth properly,

perly, he entereth into the moſt cordial friendſhip,—yea, into holy communion,—into eternal relationſhip, with GOD!—and is commended and honoured of men for communicating the gifts which come to him from her true learning,—and for reflecting on them the divine light and favour that ſhine on him,—even that ſweet and ſteady light and favour which ever flow from WISDOM!

9 But know, that it is GOD who leadeth unto WISDOM,—and who directeth the truly wiſe: It is He who hath granted me to conceive as is meet for the things that are to be ſpoken of,—and to ſpeak fitly of thoſe things which ought to be communicated.

10 For in his hand are both we, and our words;—and he giveth us the knowledge of all curious workmanſhip: yea, he hath graciouſly given me certain knowledge of the things that are; namely, to know how the world was made, and the circulations and operations of the elements.

11 The alterations too, and the turning of the ſun!—the changes of the ſeaſons; the circuits of years; the poſitions of the planets, and of the ſtars;—and, in a word, the beginning, midſt, and ending of the times.

12 The nature and qualities, likewiſe, of minerals and metals;—the diverſities of plants, and the virtues of roots;—the natures of living creatures,—the furies of wild beaſts;—and laſtly, the reaſonings alſo, and the actions and contentions of men, which may be compared to the variableneſs of the winds,—or to the violence and cruelty of ſtorms, tempeſts, earthquakes, and inundations.

13 And all ſuch things as are either manifeſt or ſecret,—them have I ſearched out, and even them I know: yet not of myſelf have I attained this knowledge,—but WISDOM! heavenly WISDOM! who is at once the true Light, and the worker of all things, SHE taught me.

14 For

14 For in her is an underſtanding,—an all-comprehending ſpirit. She is holy, ſimple, the one only begotten of the Univerſal and Eternal Father!—nevertheleſs ſhe is manifold, ſubtil, lively, clear, undefiled, plain, not ſubject to hurt;—incapable of being obſtructed, or hindered in her preſence or operations;—loving the things that are good,—and ever ready to do good, and to communicate.

15 To man ſhe is peculiarly kind: ſhe is ſure, ſtedfaſt, and free from care;—at one glance over-ſeeing all things; having all power,—pervading and going through all underſtandings,—even thro' the pureſt and moſt ſubtil ſpirits.

16 For Wiſdom is far more mobile than any motion;—ſhe paſſeth and goeth through all things, by reaſon of her perfect pureneſs, and divine intelligence!

17 Nevertheleſs, ſhe abideth with,—yea, cleaveth lovingly to them who pray for the poſſeſſion of her;—and they that ſeek her early, ſhall find her, and ſhall be filled with all joy.

18 He who loveth *her*, loveth life;—for ſhe nouriſheth and nurtureth, and exalteth her children, crowning them with immortal honour.

19 He that holdeth her faſt, ſhall inherit glory;—whereſoever ſhe entereth, the LORD will bleſs;—and he who ſerveth *her*, ſhall miniſter before GOD for ever!

20 Whoſo giveth ear unto *her*, ſhall judge the nations; and they who attend to her, ſhall moſt ſecurely dwell in the land.

21 If a man commit himſelf intirely unto her, he ſhall inherit her;—and his generations after him ſhall hold her in poſſeſſion.

22 At the firſt, indeed, ſhe will walk with him by ſeemingly crooked ways,—bringing fear and dread upon him,—and even tormenting him with her diſcipline;—until ſhe try him by her laws,—until ſhe may truſt his ſoul.

23 Then will ſhe return the ſtraight way unto him,—and comfort him, and ſhew him her ſecret treaſures,—and her ineffable and endleſs glories.

24 But if he go wrong, and forſake *her*,—ſhe will forſake *him*,—and give him over to his own ruin.

25 For no groſs, ſinful, impure, or variable thing can aſſociate with, or be aſſimilated to Divine Wiſdom,—for ſhe is a ſteady emanation,—yea, the very breath of the purity and power,—of the holineſs and happineſs of GOD! —a moſt pure influence flowing continually from the intelligence and glory of the Almighty;—ever diſcovering and reſiſting error and evil,—ever diſplaying truth,—and communicating to her votaries all felicity.

26 Wiſdom! is the brightneſs of the Everlaſting Light! —the unſpotted mirror of the Power of GOD!—the expreſs image of his Goodneſs!—and being but ONE, ſhe can do all things;—and although remaining in herſelf, ſhe is ever-operating, making, or creating all things anew; and in all ages and countries, entering into pure, humble, and holy ſouls, ſhe maketh them the teachers, patterns, and prophets of the world,—and the friends and favourites of the Moſt High GOD!

27 For GOD loveth none, but thoſe who love, and who dwell with Wiſdom!—even with that wondrous and moſt potent Wiſdom! who ſtoppeth the mouth of the worldly and ſelf-wiſe,—which openeth the mouth of the dumb,—and who maketh the tongues of them that cannot ſpeak, eloquent.

CHAP. VI.

O Celeſtial Wiſdom!---thou Virgin Daughter of the Omnipotent Eternal!---I am ſick of love,---I languiſh with deſire towards thee. Thy name is as ointment poured forth, perfuming thy father's houſe, the univerſe.

How,

How, my beloved, can I expreſs thy beauties?---how diſplay thy glories to men?---O my love, my dove, my fair one, let me ſee thy countenance, let me hear thy voice;---for ſweet is thy voice,---and thy countenance is comely.

2 Yea, thou art fairer and ſweeter than the freſhneſs and fragrance of the mornings of infant Paradiſe! when the ſun in his vernal glory, firſt gilds, then illuſtrates, then wantonly with the breezes exhales and diſſipates the ſoft and balmy odours of lilies and roſes, blended with the delicious ſweetneſs of the myrrh and the myrtle,—and with the rich *aromas* of all the ſpicy ſhrubs.

3 But why do I deſcend to things ſublunary?—Thou art far above all the orders of ſtars!—yea, thou art more beautiful than the ſun himſelf!—for being compared to his light, thou art found before it, becauſe after this cometh night, and that continually recurring, when all things ſhiver and diſappear;—and even the light of life itſelf is perpetually diſappearing in ſome, and appearing in other individuals;—but neither vice nor darkneſs, nor time, nor death, nor hell itſelf, and all it powers, can ever extinguiſh, nor prevail eventually, againſt the light, and the ſtrength, and the bleſſings of Wiſdom!

4 O ye miſtaken and groveling ſons of men, who are continually labouring after the periſhable, uncertain, and unſatisfactory riches, and honours, and pleaſures of this world,—ſeek Wiſdom early with your whole hearts,—pray for her, and ſhe will come into your boſoms, and will bleſs you.

5 And if riches be a poſſeſſion to be deſired in this life, what is richer than Wiſdom, who provideth all neceſſary, and cutteth off all ſuperfluous things;—who crowneth her votaries with unfading honours,—and with everlaſting peace;---who bringeth contentment and long life in her right hand,—and who with her left, worketh all things to the trueſt and moſt laſting advantage!

6 And

6 And if worldly prudence be desired,—can it be at all compared with that prudence which cometh down from on high! and which leadeth thither again? for the knowledge which Wisdom imparteth establisheth prudence, and abounds like a flood;—yea, the pure and refreshing fountain of everlasting life floweth into the soul with her counsels!

7 And, if a man love righteousness,—her lessons and labours are the most excellent virtues;—for she teacheth and confirmeth men in temperance and in prudence,—in decency and decorum,—in rectitude and in regularity,—in justice and in fortitude;—which are such things as men can have nothing more profitable for this life, or for that which is soon to come.

8 If a man, moreover, desire much experience, Wisdom knoweth things of old,---and conjecture th aright of the things that are to come:—she knoweth the subtilties of speeches,—and can expound dark sentences:—She foreseeth signs and wonders,—and the events of seasons and times.

9 Therefore, I purposed to take her to live with me continually, knowing that she would be the most faithful friend,—a counsellor of good things,—and a comforter in all cares and grief.

10 And for her sake I shall have estimation among the multitude;---and, though I be young, even the elders of the land will honour me.

11 I shall be found of quick and of just apprehension in judgment; and shall be admired in the sight of even the greatest and most discerning men.

12 When I hold my tongue, they shall bide my leisure; ---when I speak, they shall give good ear unto me;—and if I talk much, they shall lay their hand upon their mouth.

13 I shall govern the people orderly and in mercy; and the nations shall be subject unto me with love.

14 Horrible tyrants ſhall be afraid and ſhall tremble when they do but hear of me;—I ſhall appear both wiſe and good among the multitude;—and I ſhall be found valiant in defenſive war.

15 And, when fatigued with the cares and adminiſtrations of government, I come into mine own houſe, I will repoſe myſelf with ſweet confidence by her ſide;---for her converſation hath neither brawling nor bitterneſs,—and to live with her, hath neither ſickneſs nor ſorrow,---but temperate mirth, and holy ever-blooming joy.

16 Moreover, by means of her, I ſhall obtain immortality! and leave behind me a ſweet---and an everlaſting memorial to them who come after me.

17 Now, when I conſidered all theſe things within myſelf, and deliberately pondered them in my heart,---how that to be allied to Wiſdom is immortality,---how great a pleaſure it is to have her friendſhip,---that in the works of her hands are infinite riches,---in the exerciſe of converſence with her, prudence;---and in talking with her, a good report;---I went about muſing with myſelf,---and ſeeking how to eſpouſe her,---yea, even to take her into my ſoul for ever.

18 And when I perceived that I could not otherwiſe obtain her, unleſs God gave her to me, (and that alſo was a ſtep towards obtaining her, to know whoſe gift ſhe was,) I prayed with my heart moſt earneſtly to God!---I vehemently and inceſſantly beſought him!-- yea, with my whole heart I thus addreſſed Him!

CHAP. VII.

O GOD of my Fathers,---O thou incomprehenſible, over-flowing, and eternal Fountain of all Mercy, Power, Goodneſs, and Glory! who! by the ſimple act of thy will hath created, and doſt ſupport, all things,---ordaining

daining man to have dominion over all the creatures of the earth;---to controul them,---to protect,---to direct,---and to make them happy.

2 Thou haſt ordained him to order the world in general, eſpecially himſelf and his ſpecies, according to equity and righteouſneſs;---and to execute juſtice with an upright, and with a merciful heart.

3 O give me Wiſdom who ſitteth by thy throne!---and reject me not, from among thy children.

4 For I thy ſervant, and ſon of thine handmaid, am but a feeble perſon,---of a ſhort time,---too young for the underſtanding of laws and of judgment,---and incapable of myſelf, or by human counſels, of diſpenſing juſtice and happineſs among thy people.

5 For though a man be eſteemed ever ſo wiſe and perfect among the children of men,---yet, if thy Wiſdom be not with him, he ſhall not be properly nor long regarded.

6 By thy good Providence, O GOD! I have been called to be a king of thy people,—and a judge of thy ſons and daughters.

7 Thou haſt commanded me to build a temple upon thy holy mount,—and an altar in the city wherein thou dwelleſt,—a reſemblance of the holy tabernacle which thou haſt prepared from the beginning.

8 And Wiſdom! who knoweth thy works, was with thee!—was preſent when thou madeſt the worlds;---ſhe knoweth what is right and acceptable in thy ſight,---and that all thy commandments are pure and holy,---leading infallibly in the paths of temporal health and happineſs,---up to eternal felicity in heaven.

9 O ſend her then out of thy holy heavens,---and from the throne of thine incomprehenſible glory!---that being preſent, ſhe may direct me, and labour with me,---that I may know what things are pleaſing to THEE! and *truly* profitable to myſelf, and to all the world.

10 For

10 For ſhe knowing and underſtanding all things ſhall preſerve me by her power,—ſhall cloath me with her holineſs,—ſhall irradiate me with her beauty and glory!—and ſhall direct me in all my doings;—leading me ſoberly and ſerenely in all my ways.

11. Then ſhall my works be acceptable to *Thee*;—then ſhall I judge thy people righteouſly;—then ſhall I be worthy to ſit in my father's ſeat.

12 For who is the man that can know of himſelf, or by all human learning, the counſel of GOD! or who can think what the will and the ways of the Almighty are!?!

13 Alas!—the thoughts of the wiſeſt mortal men are very miſerable,—their reaſon dark,—and their devices but very uncertain. For the corruptible body preſſeth down the ſoul; and the mind that muſeth on many things, is weighed down by the earthly tabernacle.

14 Hardly do we gueſs aright at things which are upon the earth,—and with labour do we find the things that are before us:—but the things which are in heaven!—the incomprehenſible counſels, and the eternal decrees of Jehovah!—WHO! WHO! hath ſearched out!?!

15 It is that pure intellectual light! which emanes continually from his Eternal Throne!—it is the Holy Spirit! which is ſent from above! from the Father and the Son! graciouſly and freely into every humble, pure, and holy heart,—it is Wiſdom!—it is divine—evangelical Wiſdom! which alone reformeth the ways of thoſe that live on the earth,—which teacheth men the things that are pleaſing to GOD!—which ſaveth and delivereth them from the ſnares and dangers of ſin, ſatan, and the world,—and which leadeth them finally home to tranſcendent and eternal happineſs in the worlds of pure luminous holy and loving ſpirits,—and in the more viſible and immediate preſence of the eternal and infinitely good,—infinitely glori-

ous,—and infinitely adorable Father and Sovereign of the Univerſe!

16 Thus, continually, I ſtretched forth my hands, and elevated my heart towards heaven!—I bewailed my ignorances,—my ſpirit, as it were, wreſtled with the Almighty for Wiſdom!—and I moſt ardently prayed for her gifts to enrich,—and for her light to illuminate my ſoul.

17 And, behold, underſtanding and ſtrength from on high, were at length graciouſly beſtowed on me;—I practiſed purity, continency, and ſelf-denial, in all that concerned the animal appetites;—I rejected the company and the counſels of the giddy,—of the profligate,—of the profane,—and of the vicious;—in a word, I forſook for ever all my evil ways;—I reverenced myſelf;—I feared and loved GOD!—loving and and obeying his commandments; and my ſoul was directed to WISDOM!

18 Behold!—I found her in PURENESS!—and ever-bleſſed be GOD! my heart and all its affections rejoicing, are now wedded to her for ever:—I ſhall not therefore be forſaken!—I ſhall not be moved in the faſt approaching times of trouble;—I ſhall never—never be confounded;—and after this life, I ſhall receive a ſtarry crown from my GOD!—yea, a royal and incorruptible diadem from the Omnipotent Hand of JEHOVAH Eternal!

POSTSCRIPT.

POSTSCRIPT.

I cannot conclude this Paraphraſe on King Solomon's Exhortation to our Princes and Parliament, without ſubjoining a few words of advice to the People of theſe Iſlands at large.

My dear Fellow-Creatures and Countrymen, the Inhabitants of Great-Britain, &c.

THERE is an evident and acknowledged analogy between the natural and the moral worlds: and as in the natural world it is obſerved, that, before a tremendous deſolating hurricane at ſea, and before the moſt awful all-devouring earthquakes and volcanic eruptions of the more ſolid parts of the globe we inhabit,—there is generally the moſt profound calm, ſweet ſerenity, and ſtillneſs of the elements;—ſo in the moral and political ſyſtem or conſtitution of our country, I cannot help apprehending that the preſent ſtate of profound peace, proſperity, and external happineſs which we enjoy, is but a ſolemn admonitory pauſe of Providence,—or ſpace of time for national and individual repentance, which Almighty GOD favours us with, before the angel of equity and retribution, in ſome ſhape or other, is ſent through our land, the meaſure of our iniquities being probably now full, to avenge our individual and our national ſins at home, as well as our more horrid tranſgreſſions of all humane and Divine laws, abroad, in the other three quarters of the globe.

For, as to home, when we conſider but for a moment the rotten root and conſtitution, and the laſting helliſh effects of our preſent mode of electing and ſending members to Parliament,—and the national buſineſs being moſtly agitated and concluded in the dark hours of the night, inſtead

ſtead of in the light of the ſun, (for both Houſes of Parliament ſhould meet at nine or ten, and be adjourned at ſunſet;) the extreme cruelty and impolicy of horſe-racing,—of boxing,---of gaming,—of heavily taxing the light and the air of heaven, the former of which is the immortal ſoul, and the latter the material body of health, induſtry, and happineſs,—while with a cruelty and impolicy, perhaps worſe than diabolical, the public health, purity, and vigour of body and of mind, are ſapped and blaſted, by permitting, yea, by holding out to and tempting the people to drench, dupe and damn themſelves with foreign tea and coffee, tobacco and ſnuff, made-up-wines, infernal firey ſpirits, and other unnatural and empoiſoned liquors, even of the malt and cyder kind;—and all this for raiſing a revenue to maintain poſts and places, and to ſupport men, perhaps not the moſt neceſſary nor the moſt virtuous in the world;—and if we add to this home liſt of internal national iniquity and impolicy, the aluminous and otherwiſe empoiſoned and improperly made bread of the bakers;—the putrid and diſeaſe-inoculated meat by the over-driving, blowing, &c. of the butchers;—the exceeding unwholeſomeneſs, deadneſs, putridity, and loſs of roots and other vegetables, by their being ſold waſhed from their native earth, bruiſed, &c.—the cruel and ruinous impolicy of ſtate lotteries, and other infernal gaming;—the toleration in its preſent ſtate of the ſhockingly indelicate and unnatural buſineſs of man-midwifery, which ſaps, and too often effectually breaks down all female delicacy, modeſty, and fidelity,—killing and deforming infants,—and even ruining the morals of the male-practitioners themſelves, if they begin the ſtudy or practice of midwifery before they are fifty years of age, and are married;—the always tedious and vexatious, and the often unjuſt and ruinous adminiſtration of the laws,—which too often hang,—or devote by tranſportation,

portation, to a life worſe than death, a man for ſtealing a few ſhillings on the highway, or for killing one perſon,—whilſt another perſon is enobled or made a lord of this *Chriſtian* land, for robbing, ſtarving, and murdering millions;—and the exceeding barbarity and danger of our mail and other coach-driving, which occaſion the conſtant torture, and the ſudden and premature death yearly of thouſands of more noble, more innocent, more rational, and far more uſeful animals, than the brutes and demons who generally are concerned in this buſineſs, which blots out the Sabbath from the ſacred volume of time, and is a diſgrace to a Chriſtian nation.

As for the catalogue of our foreign ſins and enormities, it is too long and too black to be introduced here. It reaches from the eaſtern to the weſtern extremities of this terraqueous globe,—involving the old and the new worlds in one common ſlavery, devaſtation, horror, and carnage;—yes, European hell ſpues forth her legions of avaricious and ambitious, and blood-thirſty fiends, who, under various pretences, ſpread infidelity, impiety, blaſphemy, and damning tenets and principles among the ſouls,—and oppreſſion, ſlavery, famine, horror, and death among the bodies of the once peaceful and happy natives of both the Indies, and of the African and American ſhores. "And "ſhall I not viſit for theſe things? ſaith the Lord Jehovah! "and ſhall not my ſoul be avenged on ſuch a nation AS "THIS?" Jer. v. 9.

The uſe and improvement which I would make, my dear fellow-creatures and countrymen, of this ſhocking recital and review, is to advertiſe you of the evil—of the avenging ſword of an All-righteous, Moſt Juſt, and Omnipotent GOD! which is probably ſoon coming on this iſland, and upon Europe in general;—and to warn and exhort you to pray to GOD! earneſtly and inceſſantly, that it may be if poſſible

poſſible averted, or ſhortened,---and to prepare for the awful and fatal viſitation, by that true repentance which is not to be repented of,---by forſaking and totally and for ever, every wicked way,---and by a new and holy life of faith and living in Jeſus Chriſt, our alone,—our only poſſible Saviour!---and let each of us mind the ſolemn exhortation of the Holy Spirit! by the pen of Paul his apoſtle, (which I humbly preſume to paraphraſe,) that, "KNOWING THE TIME, it is now high time to awake out of the ſleep of deluſion, of ſin, and of ſecurity;---for now is our ſalvation or damnation nearer than when we were firſt called. The night of our ſinful life is far ſpent,—the day of retribution and of eternity is at hand;---let us therefore caſt off the works of darkneſs, and let us put on the armour of holineſs and of light!—Let us walk honeſtly as in the day of our ſhort trial, and of GOD's omniſcience,—not in rioting and drunkenneſs,---not in *gaming* and *gormandizing*,---*not in boxing and boaſting*,---*not in dreſſing and dancing*,---not in chambering and wantonneſs,---not in ſtrife and envying. But put ye on the Lord Jeſus Chriſt! and make not proviſion for the fleſh, to fulfil the luſts thereof. For if ye live after the fleſh, ye ſhall die, even the ſecond death:—but if, through the Spirit of GOD! ye do mortify the deeds of the body, ye ſhall live in happineſs and in glory for ever." Rom. viii. 13. and xiii. 11.

A ſhort but infallible Guide to eternal Bleſſedneſs; or, the awful Worth, and very high Dignity of the Soul, ariſing from its Immortality;—and the neceſſity of caring for its future well-being, urged from the ſhortneſs and uncertainty of this our preſent ſtate of trial,—and the abſolute certainty of a future ſtate of everlaſting Darkneſs, Torments, and agonizing Deſpair,—or of Light, of Bleſſedneſs, and of inconceivable and eternal Glory.

IT is well obſerved by the late pious Dr. DODDRIDGE, that "The eternal ſalvation of one ſoul is of far greater importance, and bigly pregnant with far greater events, than the temporal ſalvation, wealth, well-being, or happineſs of a whole kingdom, though it were for the ſpace of ten thouſand, or of ten millions of ages; becauſe there will come up a point, an inſtant in eternity, when that one ſoul ſhall have exiſted as many ages, as all the individual men and women of a whole kingdom ranged in cloſe ſucceſſion, will in the whole have exiſted in the ſpace of ten thouſand, or ten millions of ages:—and that therefore one ſoul is capable of a larger ſhare of happineſs, or of miſery, throughout, or rather IN an endleſs eternity;—for eternity will ſtill be before it, more than the inhabitants of a whole kingdom are capable of in ten thouſand, or in millions of millions of ages."

Watch, therefore, and pray, O Man, O Woman, whoever thou art, into whoſe hands this pamphlet comes, and meditate much on death and eternity. Never depart nor deviate from truth, on any occaſion, nor in even the ſmalleſt degree. Be ſober, be pure, be ſelf-denying. Do as little harm as poſſible;—do all the good that you can.—

Love

Love GOD with all your heart and ſpirit, and ſoul,—and your neighbour as yourſelf. Love, honour, and pray for the King and his family;—reverence and obey the magiſtrates and miniſters;—bleſs GOD for and defend our moſt excellent conſtitution in both Church and State:—and fail not, on any account or pretence whatever, to read in the Old and in the New Teſtaments every morning and every night of your life, or to hear them read;—with ejaculatory and other prayer and praiſing every moment that you feel your mind affected in the courſe of your reading or hearing; and cloſe this ſolemn and important duty with ſinging a pſalm or hymn, with humble and hearty prayer on your knees, and with ſolemn, hearty, and entire dedication of your body, ſpirit, and ſoul to GOD! in time, in death, and in eternity.

Retire as much as poſſible, and more and more from the noiſe and nonſenſe, and deluſions of the world, of the fleſh, and of the devil. Reckon that this day or this night may be your laſt, and that ſome day or ſome night ſoon muſt, and inevitably will, be your laſt;—or, in other words, that in a few moments more,—a tremendous eternity of torments, of darkneſs, and of deſpair—or of light, harmony, and bleſſedneſs, at preſent inconceivable—will burſt open upon your naked, quivering, and aſtoniſhed ſoul—which either devils will ſnatch away into hell, to inſult and to torment for ever—or which angels will receive and welcome into the bliſsful realms of everlaſting day.

Cling and cleave, then, cloſer, and cloſer, and cloſer, to our dear ever-bleſſed Lord JESUS CHRIST! the only begotten and ever well-beloved Son of GOD! the alone, the only poſſible Saviour of the world, intenſely and inceſſantly praying to GOD the Father! through JESUS CHRIST his dear Son! for the HOLY GHOST or SPIRIT!—ever proceeding from Them in all the glorious plenitude of the

One

One Incomprehenſible GOD!—illuminating, harmonizing, and bleſſing the worlds!—to confirm and to animate your faith in Him—to inflame and to purify your love of Him—to increaſe and to regulate your ſteady imitation of His examples, and your willing obedience of all His commandments.

Once more, my friend and fellow-creature, whoever thou art, be humble—be ſober; be pure and chaſte in the ſingle, and continent in the married ſtate;—and never depend on your own ſtrength. Be watchful, patient, and reſigned to the will of GOD in all things. In all your great concerns, conſult not with human wiſdom—lean not on an arm of fleſh. Let your chief and only prayer be, "Direct me, O Lord, in all things; and not mine, but thy will be done." Keep moſt ſtrictly holy every Sabbath-day. Be doubly diligent in reading the holy Scriptures every Lord's day, in praying to and in praiſing GOD!—in examining, inſtructing, watching over, and keeping in your family at home and under your own eye. Be regular in going to church with them, and in partaking frequently and worthily of the ſacred ordinance of the Holy Supper. Honour, comfort, and cheriſh your parents: and as you have to anſwer for the well-being of the bodies and the ſouls of your partner, of your children, and of your ſervants, be diligent and conſcientious in fully doing your duty towards them. Serve and promote the happineſs of your fellow-creatures in general, as diſintereſtedly as poſſible. Deſpiſe the pleaſures, the wealth, and the honours of this poor, fleeting, wicked world. Aſpire to purer pleaſures, to true riches and honours, and to the moſt permanent felicities. Be diligent in your lawful buſineſs,—and moſt ſtrictly punctual and honeſt in all your dealings; elevate your heart, and lay up your treaſures in heaven, which will endure for evermore. Avoid paſſion—anger—wrath—

envy—jealouſy—avarice—and revenge. Forgive and pray for your enemies. Reſent not any injury done to you or your concerns. Leave to GOD alone, and to His Providence, to avenge your cauſe in his own time and manner,—to clear up your innocence—and to reward you openly, amply, and eternally.

Above all things, avoid, reſiſt, and flee from the FIRST motion, inclination, or temptation to ſin;—and allow not yourſelf to go on in even the ſmalleſt ſin or immorality. Omit not any one known duty. Relieve the poor and needy. Pity, pray for, and endeavour to reclaim the vicious. Inſtruct the ignorant. Viſit the widow and the fatherleſs—the ſick and the priſoner. Plead for thoſe who cannot plead for themſelves. Be kind and courteous to all. In a word—be zealous in promoting the honour and glory of GOD in the higheſt;—love your neighbours as yourſelf,—and work out with fear, trembling, diligence, and hope, your own ſalvation, through the infinite and moſt wondrous merits and all-prevailing mediation of our deareſt Lord JESUS CHRIST!—and under the ſacred and benign influence of that Holy, and Omnipotent, and Eternal Parent SPIRIT! which for ever with tender mercy broodeth over, penetrating, illuſtrating with light—love—and bleſſedneſs, all his good works in the natural and in the moral worlds.

☞ I cannot, my friend, conclude, without once more urging you, as you value your health, proſperity, and happineſs now,—and light and bleſſedneſs ten thouſand ages hence, to read the ſacred Scriptures, and to pray to God daily,—to keep moſt ſtrictly holy every Sabbath-day;—to be temperate, ſober, and chaſte;—early and regular in your hours of reſt and riſing;—diligent and conſcientious in your buſineſs;—and, if poſſible, aſſociate with none but with ſober, honeſt, virtuous, and truly religious perſons.

Be humble, meek, and merciful to all;—and never knowingly tell a lie to obtain even the greateſt worldly advantage, nor even to eſcape death. Bleſs GOD daily, for, and through JESUS CHRIST! for the clear and full revelation of his holy world and will in the Bible!—for the inſtitution of the Sabbath-day, and of his moſt ſacred ordinances of Baptiſm, and the Lord's Supper. In a word—meditate much on the conſtant revolution and great uncertainty of all human affairs;---on the awfulneſs and ſpeedy certainty of Death—on dread, on incomprehenſible Eternity;—and continually look up to GOD in CHRIST! as your Sun and your Shield!—as your reconciled Father and Friend!—as your ever-adorable and eternal All in All!—and let your ſoul ſtruggle, faint, and languiſh continually before GOD to bleſs you with an humble, penitent, contrite, and broken heart,—and with a lowly, quiet, meek, merciful, and reſigned ſpirit.

Finally, my dear fellow-creature and friend, I moſt earneſtly beſeech you to think ſeriouſly and conſtantly on theſe few, yet moſt important and all comprehending truths;—yea I conjure you in the Holy Name of JESUS CHRIST! as you value the temporal and eternal well-being of your ſoul, to meditate upon them, and to practiſe them. In his Name I bleſs you. For his ſake, and for the ſalvation of your precious ſoul's ſake, I am ever your willing, faithful, and affectionate ſervant and friend,—and I beg of you to pray to GOD for me his poor, weak, and worthleſs creature,

JAMES GRAHAM, M. D.

A Prayer to be humbly, deliberately, and fervently offered up to GOD! with our whole Heart, Spirit, and Soul, each time immediately before we begin to read the Holy Scriptures, which will be at leaſt every morning and evening of our life, if we be heartily deſirous of true peace and happineſs here, and of everlaſting life, light, and bleſſedneſs after death, which will inevitably ſo very ſoon arrive to even the youngeſt and healthieſt perſon now living in the world.

HOLY, Holy, Holy, Lord God Almighty, the Heavens and the Earth are full of the Majeſty of thy Glory!—Thy Truth is Eternal!—Thy Preſence every where!—Thine Omniſcience infinite!—Thy Power Omnipotent!—Thy Majeſty inconceivably and inſupportably Glorious!—and (ever bleſſed be Thy Holy Name) Thy tender Mercies for ever brood over all Thy Works.

O Thou alone Good—thou alone Adorable—thou infinitely merciful JEHOVAH! the Omnipreſent, ever Incomprehenſible, and eternally ſelf-exiſting Parent Spirit! who createdſt, preſerveſt, and abſolutely ruleſt over the dread immenſity of the viſible and inviſible inconceivable univerſe,—ever harmonizing, beautifying, and bleſſing all ſyſtems, and worlds, and beings, and things, who fear, and love, and obey Thee ſupremely and ſolely;—and who haſt here ſo fully and ſo clearly revealed to us thy Holy Will! O open Thou our underſtanding, that we may underſtand Thy Scriptures! may they be as good ſeed ſown in Heaven-prepared and in Heaven-bleſſed ground; may they take deep root in our heart, and, watered and warmed with Thy Grace and Holy Spirit! may they bring forth all the fruits of Righteouſneſs in their due ſeaſon;—may our chief delight be to read and to meditate in Thy Sacred Scriptures; may we mingle faith and love with our reading and hearing;—may they be impreſſed by thy Holy

Spirit

Spirit deeply, comfortably, and ſavingly, on our mind;—may we feel more and more ſenſibly their ſanctifying influences in our heart; may they ſhine forth in all purity, beneficence, and holineſs of life: And O incline and enable us to fear, to love, and to obey Thee ſupremely and ſolely as the LORD our GOD, who alone hath brought, or who alone can bring us out of the land of ſpiritual darkneſs,—out of the houſe of Satanic bondage, into the glorious and endleſs life, light, and liberty of the children of the moſt High GOD!

And grant, we heartily beſeech Thee, O moſt merciful and gracious Father! O grant that, as Thou art a jealous and a juſt GOD! we may have no other gods before Thee! that no idol may be entertained or have any room in our hearts;—that we may not make unto ourſelves the likeneſs—the fleeting ſhadow (for durable ſubſtances we cannot make) of any thing in heaven, or on the earth, or in the waters under the earth, to bow down to them, or to ſerve them;—that we may never take Thy Holy Name in vain, or into unhallowed lips;—that we may remember to keep Thy Sabbath-day moſt ſtrictly holy;—that we may honour our father and our mother;—that we may not kill;—that we may not commit adultery:—that we may not ſteal;—that we may not bear falſe-witneſs;—that we may not covet our neighbour's property;—but O diſpoſe and enable us to love our neighbours as ourſelves;—immediately to avoid and to renounce, with a hearty abhorrence, all natural and moral evils and habits;—and chearfully from our heart, diligently to obey all Thy commandments.

All the honour and praiſes which we aſcribe unto Thee, O our Father, which art in Heaven and on Earth ſupreme! and all the benefits and bleſſings we humbly and heartily pray for, are in the ſacred, all-prevailing Name, and for the infinitely worthy ſake of JESUS CHRIST! thine only begotten

gotten, and ever well-beloved Son, our only Mediator, Advocate, and Redeemer. Amen.

A poor tribute of Praiſe and Thankſgiving to be offered up to GOD! intenſely with our whole heart, through JESUS CHRIST *our dear and only Mediator and Saviour!—every morning and night, the moment we have done reading and meditating in the Holy Scriptures.*

AMEN.—Glory, Glory, Glory, eternal, univerſal, and in the higheſt be to the Father! and to the Son! and to the Holy Ghoſt! three Perſons, Attributes, or Offices, in ONE Eternal, Omnipreſent, Omniſcient, Omnipotent, ever-incomprehenſible, and tranſcendently glorious JEHOVAH! who is GOD over all, bleſſed for evermore, worlds without end, Amen,—for all his mercies temporal and ſpiritual,--ſpecial and common,--known and unknown,—which he hath ſo very graciouſly conferred upon us poor unworthy ſinners;—eſpecially for the clear and full Revelation of his Holy Word and Will in the Sacred Volume of his Old and New Teſtaments!—for the merciful inſtitution of his Holy Sabbath;—of his ſacred Ordinances of Baptiſm and the Lord's Supper;---and above all, for his marvellous Wiſdom, Condeſcenſion, and Love, in the redemption of the elect,—of the humble, penitent, faithful, obedient, and perſevering world, by his only-begotten, and ever well-beloved Son, our deareſt Lord JESUS CHRIST! the only poſſible Saviour of mankind;—whoſe pardon, grace, peace, and Holy Spirit, we implore; to whoſe wondrous merits and mercies alone we cleave; in whom we moſt ardently pray to be found in time, in death, and in eternity; and to Whom! with the Father! and the Holy Spirit! One ſelf-exiſtent, independent, ever-living GOD! the Creator and Preſerver, the Soul and the Sun of the Univerſe, be everlaſtingly aſcribed all Love, Honour, Glory, and Hallelujahs, in the Worlds without end. Amen, Amen, Amen.

A LIST of Books and Pamphlets lately publiſhed by Dr. GRAHAM.

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